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March 26, 1970

Arkansas Baptist State Convention

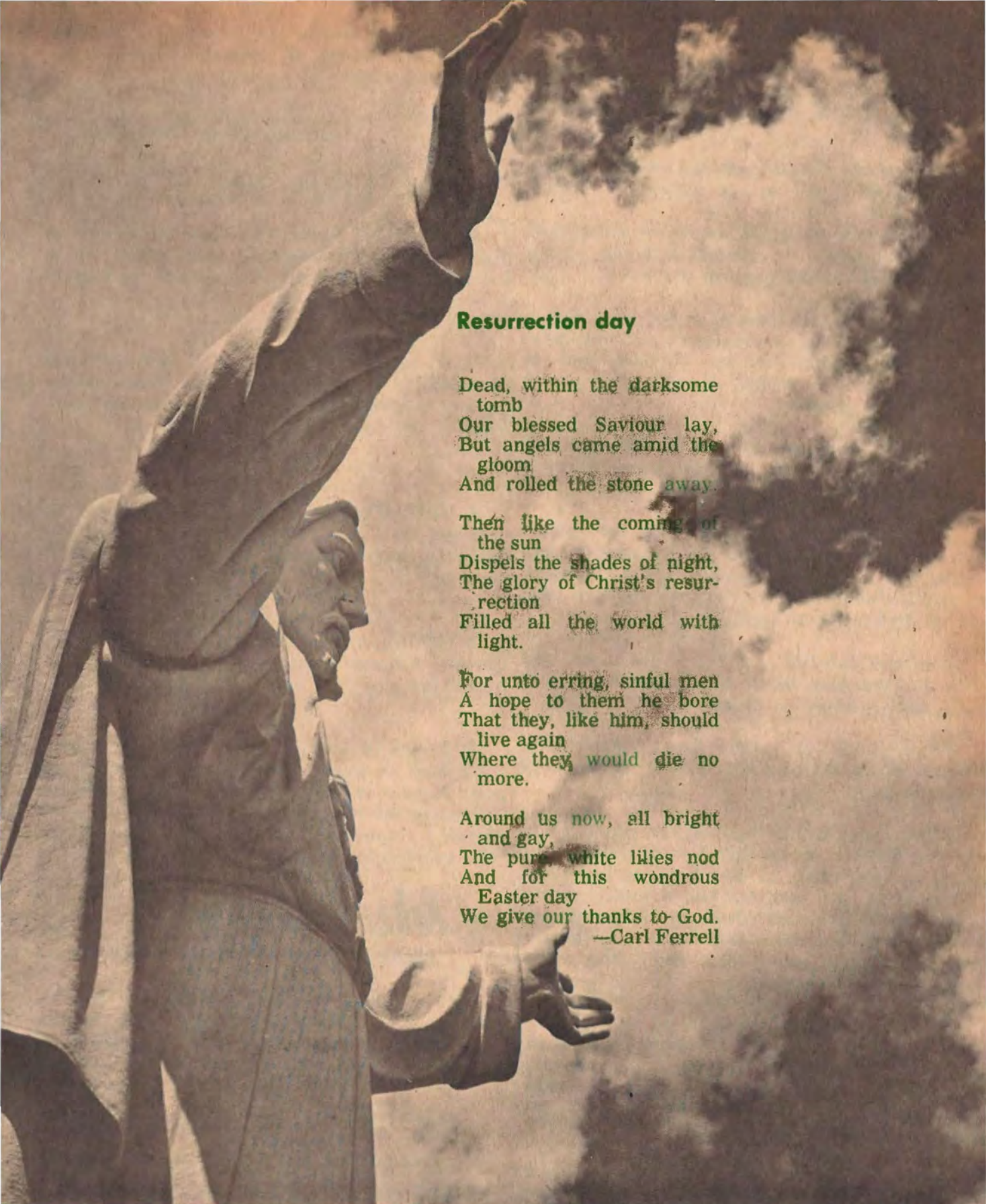
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Resurrection day

Dead, within the darksome
tomb
Our blessed Saviour lay,
But angels came amid the
gloom
And rolled the stone away.

Then like the coming of
the sun
Dispels the shades of night,
The glory of Christ's resur-
rection
Filled all the world with
light.

For unto erring, sinful men
A hope to them he bore
That they, like him, should
live again
Where they would die no
more.

Around us now, all bright
and gay,
The pure, white lilies nod
And for this wondrous
Easter day
We give our thanks to God.
—Carl Ferrell

Arkansas Baptist

newsmagazine

March 26, 1970

First, the facts

If I have already told you this one, don't stop me, please. It is one of my favorites.

As an 18-year-old school teacher in a one-room school, with grades 1 through 8, I ran into a troublesome discipline problem one day.

One of the sixth graders, a boy who had a reputation for being a roughneck and one who had caused previous teachers a great deal of anxiety, struck a little girl, during a play period on the school grounds.

Calling the children in who had been present for or involved in the incident, I proceeded to conduct a hearing.

There seemed to be no doubt that the accused boy was guilty as charged. So I promptly sentenced the culprit to be switched and proceeded to "tan his hide" with a substantial shelalah from one of the schoolyard saplings.

Just as I finished, the boy broke away, and with the open door before him, proceeded to give me a real "cussing" as he ran away.

When school was out that day, I started home, walking down the road that led by the home of the little rebel.

When I was within sight of the house, I saw the big brother of the lad I had whipped lay down his axe, where he had been cutting wood, and head for the road. He was a husky, sort of Little Abner character, about my own age and twice as big. His move was timed just right to bring the two of us together, and I had visions of a tragic confrontation.

What could I do? I had to go on down the road to get to my home. My dignity would not allow me to follow the whims of my trembling legs and take off at high speed across the fields. So I trudged on, every step bringing me a little closer to that big brother.

At last, when we were within a few steps of each other, the young giant spoke, friendly enough, picked up a wedge, and turned back to his wood cutting.

This taught me that cause for concern is not always cause for alarm. Frequently since then, I

have found that getting the facts, in a situation that looks real serious, is frequently all one needs to get the heartbeat back to normal.

Erwin L. McDonald

IN THIS ISSUE:

ARKANSAS' Junior Miss says her title is an opportunity for witnessing. Read about Anne Landes, a Ouachita University student, on page 6.

T. B. MASTON touches on a new and very controversial subject—the selective conscientious objector to military service—in his series on problems of the Christian life. See page 17.

A DORMITORY at Ouachita University is dedicated to a long-term staffer. Read about the honor for former registrar Miss Francis Crawford on page 8.

A SERIES on denominational primacy by Dr. Charles Ashcraft continues with thoughts on leaders. See page 5.

A SEMINAR on 'authentic morality' has been the subject of much controversy. See a story on pages 3 and 4 to find out what actually happened. A letter to the editor praises the convention news services for presenting the facts in the issue. See 'The people speak' on page 5.

Arkansas Baptist *newsmagazine*

March 26, 1970

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Many facets of morality seen in Christian Life's conference

By JIM NEWTON
For Baptist Press

ATLANTA (BP)—Nearly 500 Southern Baptists debated here the issues of racism, sexuality, situation ethics, militarism and population control, seeking an authentic Christian morality for today.

The occasion was a seminar sponsored by the Southern Baptist Christian Life Commission on the theme, "Toward Authentic Morality for Modern Man."

Though no official stands were taken, several of the seminar participants remarked in the corridors and press room that their convictions had been sharpened by the experience of testing their views in debate and confrontation with the advocates of situation ethics and the Playboy philosophy.

Criticism has been leveled against some seminar speakers by several Baptist pastors' conferences, the governor of Georgia, who threatened to picket but did not show up, and by letters and phone calls from individuals expressing their opposition.

Most of the criticism centered on the presence of three speakers—Anson Mount, public affairs director of Playboy magazine; Joseph Fletcher, author of the book *Situation Ethics* and the so-called "father of the new morality," and Georgia Legislator Julian Bond, an advocate of Black Power.

Mount was debated by William H. Pinson, professor at Southwestern Seminary, Ft. Worth; and Fletcher's views on situation ethics were analyzed by Henlee Barnette, professor at Southern Seminary, Louisville.

Foy Valentine, executive secretary of the SBC Christian Life Commission, told the seminar participants in a closing session evaluation that much of the advance opposition came from a lack of information and from deliberate misinformation.

'Some have disagreed'

"Some good people have disagreed with the methods chosen," Valentine said. "Some honestly feared. . . it would result in divisiveness which would offset the good accomplished," and "some who have fought the commission for years have thought the agency particularly vulnerable in this instance and have leaped for the jugular vein."

Valentine said the opposition is especially ironic in the light of the fact that the commission was consciously seeking to follow its program assignment from the Southern Baptist Convention to work in the area of "Christian morality development" and was specifically seeking to relate in the seminar to the current SBC theme, "Living the Spirit of Christ in Belief and Relevance," and to next year's theme, "Living the Spirit of Christ in Openness and Freedom."

The 477 conference participants gave Valentine a standing ovation, and had earlier stood to applaud a resolution read by G. Earl Guinn, president of Louisiana Baptist College, Pineville, La., expressing appreciation to the commission for arranging the seminar. The resolution noted that the seminar was funded by the registration fees paid by participants.

Though there were rumors before the meeting that large picket lines would protest the seminar, only four pastors from the Atlanta area showed up, and they stayed only briefly. One carried a sign saying, "We Protest the Christian Life Commission Seminar."

Pinson on Playboy

Meanwhile, Pinson opened his debate with Playboy's Anson Mount by saying: "Anything as contrary to the Christian faith and as widely influential as the Playboy philosophy deserves our attention. If we believe Playboy is in error. . . we should refute its philosophy."

In his speech, Mount was highly critical of the church for preaching for 2,000 years "that sex is evil." He argued it was "just unsound" to think that the benefits of "loving, sexual relationships between two human beings" can only be possible within marriage.

"It is a matter of recognizing that it is not the issuance of a marriage license that makes sex moral," Mount said. "The thing that makes a relationship moral or immoral is the quality and nature of that relationship."

Pinson countered Mount's views by charging that the Playboy outlook is full of vagueness and inaccuracies, presents an inadequate view of man, life, and the world, is based on inadequate concepts, and can be a destructive force.

Pinson argued in part that the Playboy philosophy treats women as "things and toys," that it emphasizes the self-gratification and pleasure, that it is based on the unrealistic view that man will follow what Hugh Hefner of Playboy calls "enlightened self-interest," that it creates false images of sex no human can live up to, and that it fails to give people guidelines on how to make ethical decisions concerning sexual morality.

Though the debate was not designed to determine a "winner," conference participants clearly seemed to think that Pinson came out ahead, if applause and comments in the corridor were any indication, according to Valentine.

Adds 'ordinarily'

In a scholarly fashion, the "father of situation ethics," Episcopal Seminary Professor Joseph Fletcher, summarized briefly his viewpoint, and Southern Baptist Seminary Professor Henlee Barnette pointed out what he considered to be weaknesses in it.

"The determining consideration in each situation is 'loving concern rather than adherence to law,'" said Fletcher. He advocated amending the Ten Commandments by adding the word "ordinarily" following each one.

Barnette said Jesus did set aside law in a number of cases, but "in every instance Jesus set aside ceremonial, not moral, law. Jesus nowhere abrogated the moral law." Barnette further argued that Fletcher's vigorous rejection of legalism did not adequately define the "love" which Fletcher insists must replace the law.

No matter how mature, every Christian needs the restraint of law because he has sinful tendencies, said Barnette.

In a speech on "Constructive Uses of Black Power," Rep. Bond of Atlanta gave his own definitions of violence and Black Power, and spent 45 minutes answering question from the floor.

(Continued on page 4)

Seminar

(From page 3)

Sees 'White Power'

Black Power, he said, is black people having power to influence other people, things, events, and institutions even against their will. He gave a lengthy definition of violence by a society dominated by white people, implying that white violence against the poor and black is more destructive than black violence against oppression.

The only other Negro on the conference program, Louisville Pastor Frederick G. Sampson, said that violence and vengeance are first cousins of hatred. Sampson said he was as much opposed to black racism as white racism, because both are a form of hatred which is a denial of authentic Christian morality.

Sampson said that culture has planted racism deep in the hearts of Southern Baptists and they are guilty of "presumptuous sin."

In an address on "Authentic Morality and Militarism," Professor Frank Stagg of Southern Seminary, Louisville, charged that the church has given its support to an immoral military system that has made the United States the most militaristic nation in the world.

'Rape' of Vietnam

Stagg argued that U. S. involvement had "raped" Vietnam, and in detail sought to show contradictions of commitments which have kept us there. He said that all of society is guilty for the alleged My Lai massacre because we have created a system whereby soldiers are taught to kill without questioning the orders they receive.

Stagg urged the nation to get out of Vietnam and Laos and end its arms race. "This would be a calculated risk. . . but Christian faith will take that risk, for if in doing so we lose our lives, we would by the wisdom of the cross thereby save ourselves."

In the liveliest discussion of the entire seminar, following Stagg's address, Cecil Sherman, Ashville, N. C., minister, said that Stagg's approach was "unrealistic" because he was trying to apply the "cross paradox" to international relations, when Christians are not even willing to apply that principle to their personal lives, their churches or their institutions.

Owen Cooper of Yazoo City, Miss., said Stagg was guilty of "as good a job of over-kill as you accuse the military of in Vietnam."

Adding to the issues of sex morality, ethical decision-making, war, and racism, and official of the U. S. Department of Health, Education, and Welfare, James H. Cavanaugh of Washington, urged Baptists to participate in a national dialogue to come up with solutions to the problem of population control and the related matters of pollution and health.

On sex education, Family Sociology Professor David Mace of Bowman Gray School of Medicine, observed that Christian

thinking about sexuality has been paralyzed by taboo resulting in a hodgepodge of superstition and prejudice.

Bible on Sex

Mace stated that because of the heat of the current controversy, sex education in schools should be offered as electives rather than required courses. He called for a Christian reinterpretation of sex, not on the basis of non-biblical traditions, but on the basis of a truly biblical view of human sexuality.

Two Baptist speakers, James Dunn of the Texas Baptist Christian Life Commission and Russell Noel of Tulsa, Okla., pointed out that when Southern Baptists tried to do something creative to provide sex information for use in the church, their publishing house was intimidated by protests.

Of the 15 speakers for the meeting, 10 were Baptist who gave their viewpoints concerning authentic morality. Each session opened with a Bible-centered theme message by Clarence W. Cranford, pastor of Calvary Church, Washington, D. C. D. C.

The meeting concluded with appeals from a quartet of Baptist speakers who proposed courses of action for the 400 participants when they returned home from the meeting.

Noel, the minister of education for First Church, Tulsa, Okla., offered nine specific suggestions on how to communicate authentic morality through creative church education programs.

'Authentic evangelism'

Kenneth L. Chafin, evangelism division director for the SBC Home Mission Board here, urged the conferees to practice authentic evangelism as the basis for authentic morality, and Clyde Fant, professor at Southwestern Seminary in Ft. Worth, advocated more preaching on moral issues.

John Claypool, pastor of Crescent Hill Church, Louisville, urged Baptist churches to reclaim the biblical perspective on the use of power and become witnesses to society rather than reflectors of society.

Claypool added: "If institutions like Southern Baptists cling to their present assumptions about the use of power, within two generations we will be reduced to impotency."

In the final address, Sampson echoed Claypool's remarks, warning against putting money into buildings, urging instead, investment in "people who have been bound by the chains of poverty."

The price we must pay for authentic morality may not be building the biggest church, or it may be that others will misunderstand us, Sampson told the seminar. But following God in authentic Christian morality is worth the price, he said.

Noel summed up the task ahead in these words: "While this seminar has dealt with philosophy, morality, ethics, race, self-interest, greed, violence, the power structure, poverty and peace, we must, as we leave Atlanta. . . consider the how, the where and the who and the what beyond the glittering affirmations of this meeting."

Kindness earns church a piano

CHICAGO (EP)—A minister who drives a cab for a living here refused a reward when he returned \$8,000 worth of jewelry left in his cab.

Because of his good deed his church has a new piano, donated by Mrs. Bettie Gallagher who left her jewelry case in his hack Feb. 4.

The Rev. John W. Scott, 47, told his

congregation at the Greater Zion Baptist Temple: "The whole world is wonderful today. A great lady has looked into her heart where she found love—love for her fellow man."

"We hear a lot about black power, white power—but today, here, we see the power of love," he said.

The congregation is black. . . the piano donor is white.

At his signal, Mrs. Gallagher rose

and went to the front of the church to formally present a \$980 piano in lieu of the reward which Pastor Scott had refused.

The benefactor is a social service counselor with Project Head Start for the Chicago Board of Education. She also gave a gift to the minister's wife, a gold bracelet with a miniature piano on it.

"Beautiful!" cried a woman from the congregation.

'On sensible burial'

Congratulations on your excellent editorial in a recent issue, on the unnecessary high cost of funerals. A book that made the best seller list a few years ago, set forth very clearly the vast sums that are wasted annually on elaborate, costly trappings for 'paying respect to the dead.'

Incidentally, the figure for the average funeral quoted by this author who had done vast research, was a much higher figure than the one you quoted, so you were on the conservative side in your estimate. The average funeral director is of course a business man, and any business man wants to sell as much as possible. Some who are not motivated by Christian principles, will exploit people in a time of emotional crisis and move them to buy expensive vaults, caskets, and other items that serve no useful purpose at all.

Many thoughtful people in making their final arrangements, are, like yourself, seeing to it that a simple, inexpensive burial is arranged for, and that money that might be spent for flowers that soon wither and other superfluous things is given to some worthy cause that will help the living who are left behind. If people are properly educated on these matters, then the emotional needs of survivors are better served by some living memorial than by something that is forgotten in a few days.

I must say it!

Denominational primacy —and leaders

(Tenth in a Series)

The structure of all life, animal or human, rests upon leaders. God operates all his projects and designs through leaders. People are so made as to require the strength and assurance leaders provide. The future of any enterprise, whether it is a great group of God's people intent on changing the world or a one-man hamburger stand, is in the hands of the one who leads.

There is only one problem really in any endeavor, and that in the personnel division, the right leader.

There is surely no terror this side of the lowest caverns of darkest hell than that which comes to a leader who is afraid to lead. The cut of rebuke, the shame of reprimand, the jolt of rebuff, the paralysis of defeat, the treason of one's followers, and even the sting of

One pastor of my acquaintance died, leaving several thousand dollars of insurance to his widow and children. Under guise of 'showing respect for your departed loved one,' a mortician sold her an expensive casket, plus a vault, plus a gigantic tombstone, so that only a few hundred dollars was left for the family to live on. To say that this was wrong, sinful and wasteful, would be unnecessary, but it happens all the time!

So, please do not let this be your last editorial on this matter, for people need to have these things kept before them for consideration.—Walter H. Watts, P. O. Box 662, Fort Smith, Ark.

Scarecrows for spring?

I must say I was quite surprised when the **Arkansas Baptist** arrived in our office this week. Maybe some of our farming friends will have enough material now to use in their scarecrows for the spring crops.

[See cover of our March 12 issue.]

I appreciate very much your letting us share the ministry of these two Irish friends. They meant much to the program of our church and I believe our people were greatly blessed from their having been here.—Willard Z. Zeiser, Park Hill Baptist Church, North Little Rock, Ark.

death is sweet indeed to the hot displeasure of a determined God upon leaders who will not lead. God forgives many sins, overlooks many mistakes, and winks at many shortcomings, but he cannot pass by lightly the leader, one called among many, who defaults at this point.

The crucial times in the framework of God's kingdom when the hot terror of God's displeasure is felt are: (1) When one knows he is directed by the Holy Spirit to witness to a lost person and doesn't; (2) When one knows by God's direction it is time to move out his troops (church) to conquest and doesn't; and (3) when denominational leaders see the only avenue for survival and victory open and clear and hesitate that one crucial moment without sounding a "charge."

We can bear the sharp arrows of man's opposition with greater grace than the scathing wrath of Almighty God. I believe our leaders will sound the "charge." One man's opinion but I must say it.—Charles H. Ashcraft, Executive Secretary

'Authentic morality'

Thank you very much for the impartial presentation of the "Authentic Morality" seminar controversy. I do hope that in the future the Convention will move with more speed in presenting the facts in these controversies.

In all the editorials and tirades I have read and heard against this seminar I have heard no one deal with the important issue. Jesus said "... what shall a man give in exchange for his soul?" (Mark 8:37). The issue seems to be what will we as Baptists give in exchange for the souls of these men who are so bitterly opposed by many?—Inez Sanders, 834 Lincoln, Malvern, Ark.

Communication medium

The Newsmagazine is becoming a greater instrument of communication day by day for the Southern Baptists of Arkansas. As a fellow Arkansas Southern Baptist, I want to commend you for the splendid job you and your staff are doing.—Ernest D. Justice, 196 Westwood, West Helena, Ark. 72390

Wilkins laments blind support of militants

NEW YORK (EP)—When denominations give in to the demands of James Forman for "reparations" funds they are cavorting in total war between black revolutionaries and the white community, warns the director of the National Association for the Advancement of Colored People.

Roy Wilkins, writing in the Los Angeles Times, says the real intent of James Forman and the Black Economic Development Conference is contained in the preamble of his Black Manifesto which is hard to come by.

"A revolution of the kind called for in the preamble... is not one merely of changing the Mass from Latin to English or of handing out a few dollars for 'reparations,'" he said. "It is... 'one which will be an armed confrontation and long years of sustained guerrilla warfare inside this country...'"

Wilkins mourns the dismal support given the civil rights struggle by churches as he decries the large gifts of churches which are handed to Forman.

"Clearly the plea (of civil rights) was wrong," he said sadly. "It should have been for revolution and for black domination, not for morality."



DR. ASHCRAFT



State Junior Miss says title opportunity for witnessing

ARKADELPHIA—"I just can't get used to people wanting me to talk about myself," said Anne Landes, Magnolia, 1969 Arkansas Junior Miss.

Anne, who entered Ouachita University last fall as a freshman religious education major, explained that since she won her title in December of 1968, she has been interviewed many times but has not grown accustomed to all the attention.

She does not like to talk about all the honors she received in high school but was elated at being chosen to sing second soprano in the Ouachita Singers, a select choir.

"I'm just so excited to be here at Ouachita and thrilled to be able to participate in the Singers," Anne said.

As a freshman at Ouachita, Anne is a member of the EEE Social Club and is sweetheart of Alpha Omega Eta, men's Fraternity. She also played the part of Peter Pan in Ouachita's Childrens Theatre production.

In the national pageant at Mobile, Ala., last May, Anne was third-runnerup to the America Junior Miss title and was named Miss Personality.

She is quick to point out that the Junior Miss Pageants are not beauty or talent contests, but, rather, are based on scholastic and community development.

"We stayed in the homes of Mobile families, two girls to a home," Anne said of accommodations for the national pageant.

She went back to Mobile last summer to see her "family" again and met Arkansas singer Glen Campbell when he performed in the same auditorium where the Junior Miss Pageant had been staged.

Last summer Anne also appeared with the Crusade of the Americas in Buffalo, N. Y., and Akron, O.

"I feel that the Lord gave me this title as a chance to tell others of him," she said. "The Crusade of the America gave me an opportunity to share my faith with many people."

Last June Anne visited the annual Girls' State at Camp Robinson as a speaker. The year before she had been elected to a state office at Girls' State while there as a delegate.

In high school Anne was a cheerleader, Miss Magnolia High School, a

member of the National Honor Society, the band, and Mu Alpha Theta, an honorary math club.

Anne was a volunteer with Youth Aid to the Retarded in Magnolia. In this capacity she worked with retarded children.

Looking at the future, Anne sees a possible career in youth directing or children's choirs. At present, she is not sure what her plans will be.

"But," she quipped, "I've got three more years to decide!"



Anne Landes, Arkansas Junior Miss

Ouachita drill team takes second place

ARKADELPHIA—The Ouachita University ROTC drill team placed first in the AIC and second in the state at the annual drill competition at the State College of Arkansas recently.

OU took third in inspection and second in basic drill.

Ouachita came in first in the precision drill section, which was judged on hand movements with saber and guidon, rifle manual, individual dress, cadence and originality.

Easter service on Station KTHV

Two Baptist Building personalities will appear on a special Easter Sunday worship service over Television Station KTHV, Channel 11, March 29 from 9:30 to 10 o'clock, Pastor Charles R. Trammell of Graves Memorial Church, North Little Rock, Rt. 6, has announced.

Executive Secretary Charles Ashcraft of the Arkansas Baptist State Convention will read the Scripture and lead in prayer, and Jesse Reed, secretary of evangelism for ABSC, will give the benediction.

Mr. Trammell will preach on the topic, "The Risen Lord."

The service will be pre-recorded.

Lineberger preaches youth revival

Phil Lineberger, assistant trainer of the University of Arkansas Razorbacks, recently did the preaching for a weekend, youth-led revival at First Church, Van Buren, reports Bruce Cushman, pastor of the church. Pastor Cushman said of Lineberger, who plans to attend Southwestern Seminary, Ft. Worth, Tex., beginning next January: "He is one of the finest preachers that I have ever

heard. He is a tremendous personal witness and soulwinner. He is very solid and sincere. There is no sensationalism. He is dependent upon the Holy Spirit. I believe he could preach in any church in the state and be well received and greatly used."

Giving their personal Christian testimonies during the revival were Razorbacks Gary Parsons, Bill Burnette, Dick Bumpas, Rick Kersey, Bobby Field, Gordon McNulty, and Cliff Powell. They also served as counsellors for those making decisions in the services. Also assisting in this capacity was McNulty's wife, Linda.

Assisting in the services on Friday night were the "New Creations" from the University Church, Fayetteville.

Professions of faith totaled 12 and there were six joining the church by letter and many other decisions, Mr. Cushman reports.

"It is tremendous to know that these Razorbacks are so dedicated to Christ and his work," said Cushman. H. D. McCarty, pastor of University Church who serves as chaplain of the Razorbacks, "is being used of God in a great way."



MR. LINEBERGER

Pine Bluff South Side Church begins building expansion

Members of South Side Church, Pine Bluff, Tal Bonham, pastor, broke ground March 15 to begin construction of the first phase of a long-range building program designed eventually to house 1,400 people in Bible study and worship.

Hatcher Construction Company, Pine Bluff, is the contractor, and Mack Ferguson, Little Rock, is the architect.

The first phase, now under construction, calls for the adding of a second floor to the existing children's building and the remodelling of the first floor to provide for the expansion of the church's pre-school program operated through the week for children two through five years of age.

The children's building will also house a department for the mentally retarded, the deaf, and a department for each grade through the sixth grade.

In addition to the children's building, a two-story, L-shaped building along 23rd and Elm Streets will house a music wing; fellowship hall with a seating capacity of 300; kitchen, administrative offices, conference room, library, six adult departments, and departments for the seventh through the twelfth grades.

The present phase of building consists of more than 41,000 square feet and will provide new space for all existing Sunday School departments and new departments which will be organized. When completed, it will care for an average of 1,000 in Bible study each Sun-

day as well as approximately 200 in the South Side Pre-School during the week.

The estimated cost of this phase is \$424,000.

According to Dr. Bonham, the next phase of the church's long range building program is estimated to take from five to ten years. At that time, the church will erect a 1,400-seat sanctuary and convert the present sanctuary into educational space which will house an additional 400 people for Bible study.

L. D. Davis is chairman of the Building Committee which has been planning this building program for five years. Lester Price is vice chairman of the committee, which includes: Mr. and Mrs. Orvis Brewer, Dick Carson, Mr. and Mrs. Milton Lowry, Bill McRae, Mrs. Douglas Pittard, Tom Redden, T. J. Scott, Lotton Tillman, Robert Tolson, and Alfred Woodfield.

A Clearing-Parking Committee, headed by Joe Owen, is also working closely with this committee. Serving with Mr. Owen are Hearn Owen and M. R. Hunter. This committee is responsible for clearing the building lots and, upon the completion of the new buildings, selling other houses owned by the church and preparing the lots for parking.

The building is being financed by a \$600,000 bond program in which the church was engaged last September. The bonds retired the church's present indebtedness and provided the funds for this phase of building.

Under the leadership of a bond committee, chaired by T. J. Scott, church members sold more than \$300,000 worth of the bonds in one week. Assisting Scott was Vice Chairman W. H. Halbert, who supervised 16 team managers during the bond program. Committee sub-chairmen were Billy Steed, Mrs. James Oaks, and Mrs. Evelyn Harris.

South Side Church was among the first churches in the nation to offer 7 1/4 percent church bonds to its members and other interested persons, Dr. Bonham reports. The bonds were issued through Guaranty Bond and Securities Corporation of Nashville, Tenn., with Simmons First National Bank, Pine Bluff, acting as the trustee and paying agent.

South Side Church ranks in the top 130 churches in the Southern Baptist Convention in evangelistic outreach. In 1969, it led all other Southern Baptist churches in Arkansas in new members received by baptism. In the last six years, the church's budget has doubled and now stands at over \$200,000 a year. Church membership is now more than 2,000.

In addition to local expansion, the church has also sponsored four other missions in recent years. East Side Church is the most recent to grow out of South Side.

Dr. Bonham says, "Without apology, this church places evangelism and missions at the top of its list of priorities." Bonham, 35, has been the pastor of South Side for over six years and is presently serving as president of the Arkansas Baptist State Convention.—Mrs. Evelyn Harris, Publicity Chairman

University singers on Youth program

The New Creations, a 47-voice choir of University Church, Fayetteville, H. D. McCarty, pastor, will present a full hour of music for the Arkansas State Training Union Convention here Friday night (March 27).

The choir, an all-student group from the University of Arkansas directed by Don Wright, minister of music at University Church, will begin their program at 6:15.

The singers will have just returned from participating in a four-day Folk Music Festival at Monmouth, N. J., a meet sponsored by the Southern Baptist churches of the area in a special emphasis for evangelism.

En route to and from Monmouth, the New Creations were to appear at two churches and at the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

They were to be the guests of Congressman John Paul Hammerschmidt for a tour of Washington, D. C.



At the South Side Church ground breaking ceremonies, deacons pulled a plow across a portion of the building lot. Balloons filled with helium and bearing a message from the church were released as the ground was broken.

Springdale Baptists observe centennial

A banquet was held in First Church, Springdale, recently to celebrate the 100th anniversary of the church.

Former pastors C. E. Wilbanks, Ft. Worth, and Stanley Jordan, Muskogee, were among the guests present. Many descendants of the thirteen founding members were in attendance.

During the program Ira Simonds recalled some unusual events in the history of the church. Gus Eidson, Centennial Committee chairman, served as master of ceremonies. Guests were recognized by Harold Henson and each family present received a history of the church, written by Tom Rothrock.

Special recognition was given to Mrs. Nora Claypool, who joined the church in 1894, and to Mrs. Naomi Sanders, who joined in 1891.

Mr. and Mrs. L. M. Riggs were honored for being the oldest couple in length of membership. Mrs. Riggs joined the church in 1904 and Mr. Riggs in 1906.

O. J. Pierson, minister of music-youth, led the combined Church and Chapel choirs in a presentation of "The Battle Hymn of the Republic."

Banquet tables were covered with red and white oil cloth and decorated with wooden bowls of apples. A gray or red felt boot at each place held the program and menu.

On the speaker's table were large figures, "1870-1970," and a birthday cake with 100 candles. Kerosene lamps were used for lighting during the meal. Many members dressed in styles worn in 1870.

The banquet was planned and prepared under the direction of the Centennial Committee: Eidson, Henson, Mrs. Letha Brogdon, H. C. Barnes, Mrs. Dan Ingram, Mrs. Paul Brogdon, Mrs. Harold High, Charles West, Mrs. Hollis Bennett, and Vaughn Neil.

Easter service set

The youth choirs of First Church of Shannon Hills, Mabelvale, and First Church, Alexander, will present an Easter sunrise service at 6 a.m. March 29 at the Alexander church. A drama entitled "Down at the Cross" will be directed by Melvin Atwood, music director at the Shannon Hills Church.

Deacons ordained

Three new deacons were ordained by First Church, Lepanto, March 1: Alphas Anderson, Lyle Fulton, and Leon Dixon.

Pastor John H. Colbert Jr., who has resigned to become pastor of Sherwood Church, North Little Rock, gave the charge to the new deacons and to the church.



CRAWFORD DORMITORY DEDICATED—President Daniel R. Grant, of Ouachita University, and Miss Frances Crawford view a temporary plaque naming the girls' new dormitory in Miss Crawford's honor. A permanent plaque will be placed in this same position, in the lobby of the dormitory.—OBU Photo

Ouachita names new dorm for long-termed staffer

In dedication ceremonies for the Frances Crawford Dormitory at Ouachita University Tuesday, of last week, Daniel R. Grant, president, praised Miss Crawford for her "unswerving loyalty to Ouachita, her personal concern for the individual" and "the great tact with which she approached her work and her friends."

"There is in Miss Crawford the spirit of Christ," he said, "which has served as an inspiration to all those who have known her."

Miss Crawford, retired registrar of the university, was further lauded for her work with the school, the community and the church, in a dedicatory address by Miss Evelyn Bowden, associate professor of music and treasurer of the Former Students Association.

"There are hordes of us who have happy memories of our association with Miss Crawford," she said.

A student response was given by Miss Jane Thomas, president-elect of the Association of Women Students, and music was provided by "The Singing Men" directed by Ray Holcomb, as-

sociate professor at Ouachita.

George T. Blackmon gave the dedicatory prayer. A tour of the dormitory followed.

Bill Downs speaks at Columbia meet

William D. Downs, chairman of the department of journalism at Ouachita University, was a featured speaker at the Columbia Scholastic Press Association's annual meeting at Columbia University, New York City, recently.

Downs, who is executive director of the Arkansas High School Press Association, spoke on winning front-page layouts. The meeting, which drew thousands of students from throughout the United States, continued all week.

A native of Little Rock, Downs joined the Ouachita faculty in 1966. He holds a master of arts degree from the University of Missouri, where he is now a candidate for the doctor of philosophy degree in journalism.

He has recently been named to "Who's Who in the South and Southwest" and "Who's Who in Arkansas."



MR. KEWIET



DR. MCCALL



MR. RODEN

Retreat speakers are told

Dr. John J. Kiewiet, Ft. Worth, Dr. Emmanuel L. McCall, Atlanta, and Mr. Charles Roden, Ft. Worth will participate in the international retreat to be held by the Student Department at Ferncliff April 3-5.

Dr. Kiewiet has his Ph.D. from the University of Utrecht in the Netherlands and from the University of Zurich. He is professor of historical theology at Southwestern Seminary.

Dr. McCall is the associate secretary of the Department of Work with National Baptists of the Home Mission Board, and Mr. Roden is administrative assistant to the director of the Baptist Radio and Television Commission.

Approximately 100 students are expected for the retreat.

Mr. Winston Hardman, Baptist student director at State College of Arkansas is chairman of the committee planning the retreat.

Baptist beliefs

A miracle of languages

By HERSCHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City, Oklahoma, past president, Southern Baptist Convention

"And how hear we every man in his own tongue, wherein we were born"—Acts 2:8.

The word rendered "tongue" is *dialektoi*. Note the word "dialect." Each man heard the disciples speaking not only in his native tongue but in his peculiar dialect of that language. This was a miracle wrought by the Holy Spirit. Thus each was able to hear and understand the preaching of the gospel.

Such speaking was the ability to speak a foreign language without having studied it.

The hearers noted that those speaking were "Galileans" (v. 7). They spoke a rude Aramaic (Mk. 14:70) and probably crude Greek. Robertson notes that the Galileans were not strong on language. This made the miracle all the more remarkable. Men who could scarcely speak their own language correctly were speaking foreign languages fluently even to the peculiar dialects.

One of the greatest barriers between peoples is that of language. So this miracle was a bridge between them. The hearers would be impressed by this, as anyone knows who has preached to people in their own languages.

Stagg notes that it was not a continuing gift. It was given to certain early Christians for the purpose of a speedy proclamation of the gospel. Today missionaries spend years in language study for this purpose.

It should be noted that this was not some ecstatic utterance or heavenly language. These languages were earthly tongues understood by people who heard them.

Ouachita appoints new vice president

Dr. Carl Goodson has been appointed vice president for academic affairs at Ouachita University, effective July 1, President Daniel Grant announced March 13. The appointment was approved by the Board of Trustees on Thursday.

Dr. Goodson, presently academic Dean for Missouri Baptist College in St. Louis, is a former professor at Ouachita, teaching Greek and New Testament. He taught at OBU from 1961-68 before taking the position at Missouri College.

Dr. James Berryman, professor of philosophy and religion, has been serving as acting vice president for academic affairs since Dr. Henry Lindsey left last summer to head the speech department at Mississippi State College for Women. Dr. Berryman will continue in his capacity as head of the philosophy department.

Before 1961 Dr. Goodson was on the faculty of Southwest College, Bolivar, Mo., as professor of Bible and Greek.

He is a graduate of Southwest College and of William Jewell College, Liberty, Mo. He received his Master of Theology degree from Southern Seminary, and his Doctor of Theology degree from Central Seminary, Kansas City, Kan.

Dr. Goodson is a member of the Kiwanis Club and at one time served as lieutenant governor of the Missouri-Arkansas District.

Professors listed in Who's Who

Two Ouachita professors have recently been named to the 1970 edition of *Who's Who in the South and Southwest*.

They are James C. Berryman and Gilbert L. Morris.

Dr. Berryman is serving as acting vice president for academics and is professor of religion and philosophy at Ouachita. He is a graduate of Ouachita with a B.A. in speech and drama and has B.D. and Th.D. degrees from Southwestern Seminary, Ft. Worth.

Dr. Morris is chairman of Ouachita's English department. He is a graduate of Arkansas State University, Jonesboro, and holds a master of science in education degree from that institution. He completed his doctor of philosophy program at the University of Arkansas last year.

"Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

Deaths

Benjamin W. Raines

Bennie W. Raines, 54, North Little Rock, a truck driver, died March 9. He was a veteran of World War II and a member of Grace Church of North Little Rock.

Survivors are a son, Bennie Wesley Raines Jr., of Oakland, Cal.; two daughters, Mrs. Carolyn Sue Krueger of Alameda, Cal., and Mrs. Dyann Rankin of Hayward, Cal.; three sisters, Mrs. Carrie Crabtree of North Little Rock, Mrs. Mary Salmon of McRae (White County) and Mrs. Bertha Taylor of Beebe, and seven grandchildren.

Curtis L. Handy

Curtis L. Handy, 42, Little Rock, concession manager at Rebsamen Park Golf Course, died March 16. He was a member of Plainview Church.

Survivors are his widow, Mrs. Burlie Halpine Handy; two sons, Ronald Handy with the Army at Fort Gordon, Ga., and Leslie Handy of Casey, Ill.; a daughter, Miss Annie Merle Handy of Little Rock; a stepson, Moki Lowe of Little Rock; his mother, Mrs. Stella Handy of Little Rock, and two sisters, Mrs. Linda Bailey of Little Rock and Mrs. Faye Naumer of Seattle, Wash.

James G. Rutledge

James Garland Rutledge, 78, Newport, a retired lumber dealer and justice of the peace, died March 11.

Mr. Rutledge was a member of First Church.

Surviving are his widow, Mrs. Ethel Irene Byrd Rutledge; a daughter, Mrs. Charles H. Wilmans of Newport; three grandchildren and three great-grandchildren.

Daniel B. Moore

Daniel Boone Moore, 79, Conway, a Gulf Oil Co. agent for 40 years, died March 16 at a local hospital.

Mr. Moore was president of Moore's Petroleum, Inc., of Conway and was a member of First Church at Heber Springs.

Surviving are his widow, Mrs. Addie Mae Stewart Moore; three sons, D. B. Moore Jr. of Jonesboro and W. Dean Moore and Joe Moore, both of Conway; two daughters, Mrs. Jean Cochran of North Little Rock and Miss Janice Moore of Blytheville; a stepson, Sgt. Carroll Stewart of Maryland; a half-brother, Jesse Sims of North Little Rock, and a grandchild.

T. J. Sims

T. J. Sims, 60, Batesville, a retired employe of the Batesville White Lime Co., died March 10.

Woman's viewpoint

Hope—as Easter lilies

BY IRIS O'NEAL BOWEN

There was no joy attending the days following the trial of Jesus, his painful path up Golgotha and his death on the cross. His friends must have been puzzled and dismayed by these events. Although Christ had tried to tell them what was about to happen to Him, they were unprepared.

No one is ever prepared to lose a loved one, and Christ was not only a friend, but the Messiah God had promised them! And now he was dead!

I can see them as they gather in a home, weeping and speaking quietly of all Christ had done for them. I hear their plaintive questions—Why did this have to happen? He was such a good man, so unselfish, so innocent!

Then I can feel the thrill in their hearts as the news is brought to them: "He is risen! Come and see the place where he lay!"

"Yes," they say excitedly, "He said he would rise again—in three days, and this is the third day!"

Suddenly, hope, which had nearly smothered under doubts and questions, springs to life as they surge from the house and hurry to the tomb.

Each year at Easter time we hear the glad cry, "He is risen!" The shadow of the cross gives way to the noon-day sun, and Easter lilies push from the earth to remind us once more—we, too, shall live again!

The sun hung at the rim of ending light
And moved dark shadows out across the earth. . .
Three rugged crosses faced approaching night
And shaded, with the sun, the lilies' birth.
Great sorrow-shadows fell across each heart
Of those who knelt beneath the stricken tree,
Obscuring faith that soon would be a start
Of hope that blossoms for eternity.
Then Christ was planted in a borrowed tomb
To wait new life on Resurrection Day,
And lilies that were resting burst in bloom
To brighten cross-made shadows where they lay.
Today, the shadow of the cross is gone,
And hope—as Easter lilies, lights the dawn.

Mr. Sims was a member of Ruddell Hill Church.

Surviving are his widow, Mrs. Ester Cole Sims; a son, E. J. Sims of Missouri; a daughter, Mrs. Ella Fulbright of Locust Grove (Independence County); three sisters, Mrs. W. E. Barksdale of Batesville, Mrs. Florence Hayes of Jonesboro and Mrs. Alice Hollowell of Lafferty, and seven grandchildren.

Lt. John Ingram

Army Second Lt. John Daniel Ingram, 22, son of Mr. and Mrs. Dan B. Ingram of Springdale, was killed March 17 while on patrol in Vietnam, the Defense Department notified his parents March 18.

Lieutenant Ingram had been in Vietnam two weeks. He was a member of First Baptist Church and was graduated from the University of Arkansas.

Other survivors include a sister, Mrs. Elizabeth Booth of Maryland.

Roger Dudley

Roger White Dudley, aged 81, a busi-

nessman and civic leader here for many years, died Wednesday.

A graduate of Ouachita University at Arkadelphia, Mr. Dudley was in the hardware and real estate business. He was one of the early members of the Arkansas County Rock Road Commission, a group which sought to get gravel for the dirt roads in the County.

Mr. Dudley was a charter member and past president of the DeWitt Rotary Club, a former member of the Arkansas Game and Fish Commission, one of the first members of the Great River Road and Mississippi Parkway Commissions, and the Board of Directors of the DeWitt Chamber of Commerce.

Mr. Dudley was a member of the DeWitt School Board for 20 years and was president for several years. He was a former deacon and member of the Board of Trustees of First Church and was a Mason.

Survivors include his widow, Mrs. Lois Word Dudley; three daughters, Mrs. Walton Terry of St. Charles, Mrs. Jack Bridgeforth of Forrest City and Mrs. Mary Jean Mayes of Little Rock; a sister, Mrs. H. C. Perry of Texas, 12 grandchildren and seven great-grandchildren.

Deaths

George Jordan

George William Jordan, 60, Camden, died March 6. He was one of the famous Jordan twins who played football with the Arkansas Razorbacks in the early 30's.

Mr. Jordan, the son of the late Mr. and Mrs. R. M. Jordan, was born at Fordyce, January 8, 1910. After graduating from high school there, he and his twin brother, Clark Jordan, went to the University of Arkansas where they became outstanding players with the Razorback squad.

He was a deacon at First Church where he also taught a class of high school boys in Sunday school for many years. He was a past-president of the Camden Lions Club and recently retired from the city board of directors and assistant mayor of the city. For many years he served as a board member for Ouachita University.

Mr. Jordan was co-owner of Jordan Pontiac, Inc., and vice president of Security Savings and Loan.

He is survived by his widow, Ruth Abernathy Jordan; two sons, Maj. George Wm. Jordan Jr., stationed in Vietnam, and James Randolph Jordan, of Wynne; six sisters, Mrs. George Byars of Camden, Mrs. M. R. Daubs of Memphis, Tenn.; Mrs. B. A. Drake, Mrs. W. S. Dean, Mrs. H. E. Dedman and Mrs. Roy Graves, all of Fordyce, three brothers, Floyd Jordan of Camden, his twin, Clark Jordan and Warren Jordan, both of Fordyce; two granddaughters, Lene and Michelle Jordan of Sandia Base, N. M.

The cover:



The Christ of the Mines shrine at Silverton, Colo.



OUTSTANDING: Tal Bonham, Frederick T. Fraunfelder and Coy A. Clark (l. to r.)—Photo courtesy Arkansas Gazette

Tal Bonham cited by Jaycees as 'Outstanding Young Man'

Tal D. Bonham, pastor of South Side Church, Pine Bluff, and president of the Arkansas Baptist State Convention, has been named, along with two other young men, as Arkansas' Outstanding Young Men for 1969.

Other honorees, chosen along with Dr. Bonham at the fourth annual Arkansas Outstanding Young Men awards banquet of the Junior Chamber of Commerce here Saturday night at the Marion Hotel, are Coy Austin Clark, North Little Rock, an elementary school principal, and Dr. Frederick T. Fraunfelder, Little Rock, an associate professor of ophthalmology.

The three men were chosen, by a committee of three businessmen, from among 36 nominations submitted by Junior Chamber of Commerce chapters in the state.

Dr. Bonham is immediate past president of the Executive Board of the Arkansas Baptist State Convention and is in his first term as president of ABSC. He entered Oklahoma Baptist University as a freshman at the age of 17 and was graduated with the A. B. degree three years later. He has the B. D. and the Th. D. degrees from Southwestern Seminary. The Pine Bluff chapter of Jaycees a few weeks ago conferred on him its Distinguished Service Award, given each year to the outstanding citizen of the community.

Mr. Clark is principal of the Mitchell Elementary School, Little Rock. He has degrees from State College of Arkansas and the University of Mississippi, where he was a member of Phi Beta Kappa. He is a leader in the Boy Scouts of America and a delegate to the Arkansas Education Association Representative Assembly. He is principal adviser to the Title I Project of the Little Rock School District.

Dr. Fraunfelder is associate professor and chairman of the Ophthalmology division of the University of Arkansas Medical Center. He supervises eye services at University Hospital, Arkansas State Hospital and the Little Rock Veterans Administration Hospital. He has instituted a residency in ophthalmology, established and modernized four eye clinics, and helped establish the state's first eye bank.

At the same banquet, a special award of recognition was given to U. S. Representative Bill Alexander of Osceola for his "service to humanity." It was announced that Alexander was "a few months too old" to meet the AOYM retirement that nominees be between 21 and 35.

The winners of the AOYM awards will be eligible for nomination for inclusion in the ten outstanding young men of the nation, to be named later this year by the Jaycees.

Enters evangelism

Bill Fleming has resigned as pastor of Meadow Gardens Chapel, a mission of First Church, Dallas, Tex., to enter full-time evangelism. He was saved in 1962 at Kerr Church, Lenoke, and entered the ministry in 1963 at the Keo Baptist Church, Keo. He was ordained in 1966 at Keo. He has had several years of pastoral experience, serving churches in Arkansas and Texas. He is a member of the Lakeshore Heights Church, Rt. 3, Box 100J, Hot Springs.



MR. FLEMING

He may be contacted by writing: 429 Prospect, Hot Springs. He is available for revivals or supply.

Kimbrough called to Gravel Ridge

Billy Kimbrough has accepted a call to serve as pastor of First Church of Gravel Ridge, North Little Rock.

Mr. Kimbrough has served for the past three years at Southside Church, Stuttgart.

He is a graduate of Southern College and Southwestern Seminary, Ft. Worth.

He and his wife are natives of Batesville, and are the parents of two sons, Gerald and Anthony.

Bill Brown has been serving as interim pastor of the church.



MR. KIMBROUGH



MR. TAYLOR

Heads seminary class

The 1970 graduating class of Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, California, has elected Don R. Taylor, Pine Bluff, a master of divinity student, as president.

Taylor is also president of the Seminary Student Association.

Seven missionaries named by Board

LAKELAND, Fla. (BP)—Seven new missionaries were appointed by the Southern Baptist Foreign Mission Board meeting here:

Miss Linda Crawford, Bagdad, Fla.,

for Brazil; Mr. and Mrs. Charles D. Sands III, St. Petersburg, Fla., Korea; Mr. and Mrs. Sam G. Turner, Orrick, Mo., Africa (specific country yet undecided); and Mr. and Mrs. Leon S. White, Boonville, N. C., Argentina.

The appointment of the seven missionaries pushed the number of the convention's overseas force to 2,495 personnel.

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Your state convention at work

Calendar should have 70/70 Launch dates

Churches that are planning their 1970 calendar of activities should consider including the dated events in the 70/70 LAUNCH project.

This project proposes the use of 70 days this fall to launch the Sunday School program of the 70's. It will follow the Shaping the 70's preparation period in the spring and summer months and will set into effective motion the re-structured organization of the Sunday School.

The six phases of the project and the suggested dates are outlines below:

Sept. 13-19: Visit every member and every prospect, delivering the new Bible-study materials. Teachers and department officers would be asked to make these visits.

Sept. 20-25: Conduct Sunday School Leadership Preparation Week. Study the appropriate Sunday School administration or guiding books and review all new plans to be put into effect.

Sept. 27: Have promotion emphasis, using assembly periods to inform members of adjustments in organization, new literature, new officers, changes in terminology, etc. Describe the movement to take place the following Sunday into the new classes and departments.

Oct. 4: Observe Launch Day. Make this high-attendance day, with appropriate recognitions. Recognize workers with long service and introduce new officers and teachers. Present plans for a sixweek outreach enrolment emphasis.

Oct. 4 to Nov. 14: Conduct an intensive materials outreach enrollment emphasis, making the best use of new materials, new people elected to carry out the outreach work of the church, and new motivation for reaching people. Visit every church member not enrolled in Sunday School. Seek to enrol every prospect.

Nov. 15-21: Climax the 70/70 LAUNCH with specific witness to persons in need of Christ and the church. If desired, follow with fall revival.—Lawson Hatfield, state Sunday School Secretary

My personal testimony

My last two articles were talking about personal witnessing. Perhaps you are still timid or fearful about trying to help people come to God. If so, write out your own personal testimony.

In Acts 22:15 the scripture says, "For thou shalt be his witness unto all men of what thou hast seen and heard." In other words, the main business of Paul the Gentile preacher was to witness to others what Christ had done for him. Here is a simple suggestion that is being passed out all over the Southern Baptist Convention.

I, _____, was saved when I was _____ years of age. I was at (Location—home,

church, school, work) when I accepted Christ as my Saviour. My (Person who witnessed to you—parent, pastor, friend, etc.) talked with me about my spiritual condition, and my need of receiving Jesus as my Saviour and Lord.

Some of the Scriptures which helped me know how to be saved are: _____. Some other factors which influenced me to become a Christian are (Revival Meeting, Gospel song, Vacation Bible School, some dedicated Christian life). State briefly what being a Christian means to you: _____.

Remember that your testimony should magnify the living Christ—Not the

church, not how wicked you were before you were saved, not how God has blessed you financially, but Christ, who loved you and died for you.

Share your Christian testimony with other Christian members of your family, then with Christian friends, until it becomes a natural part of your daily conversation. Then pray that God will give you an opportunity to witness to unbelievers, where you work, at school, and in your neighborhood.

How long has it been since you have helped someone come to God? How long has it been since you have tried?—Jesse S. Reed, Sec., Evangelism

Beacon lights of Baptist history

R. J. Willingham: Foreign Mission Secretary*

By BERNES K. SELPH, THD.
Pastor, First Church, Benton

Robert Josiah Willingham assumed the position as Secretary of the Foreign Mission Board of the Southern Baptist Convention, Sept. 1, 1893. He left the pastorate of First Church, Memphis, Tenn. to take this office. He and his family arrived in Richmond, Va., Tuesday night, Aug. 30, where the Board's headquarters were located. They made this home for the next 21 years, while Dr. Willingham ranged far and wide directing mission work around the world. He was the third secretary of the Board. Dr. James B. Taylor was the first and served 27 years, from 1845 to 1872; H. A. Tupper followed him and served 21 years, from 1872 to 1893.

Secretary Willingham was born on Black Creek Plantation, South Carolina, May 15, 1854. His home background, education, pastoral experience, interest, and leadership of God had produced the type man Southern Baptists needed in the field of missions. A strong body and willingness to work matched his love for God and warmth toward his fellowman.

In 1893, Dr. H. H. Harris, professor of Greek at Richmond college and president of the Foreign Mission Board requested of pastor Willingham some man suitable for the secretaryship. Willingham was astonished to receive another letter from Dr. Harris about one month later advising him he had been elected to this position and the committee was awaiting his answer.

Robert loved the pastorate and sought counsel of men whom he trusted about what he ought to do. Among those from whom he sought advice was E. W. Warren, his father's pastor.

This friend encouraged him. He reminded him he would be directing the support of one hundred missionaries. That there would be some dissatisfaction among them, but he would have a strong Board to aid him. He warned that there would be two million masters but he was to be obligated to please one. That ignorant pastors and uncooperative brethren by the thousands would oppose him, but God always had enough willing givers to support his work. Lastly, he reminded R. J. that he would have censorious critics among the brethren, but so had his predecessors and the Saviour.

*Elizabeth Walton Willingham, Life of Robert Josiah Willingham, (Sunday School Board, S. B. C., Nashville, Tenn. 1917) pp 11-68

New subscribers to Ark. Baptist

Church	Pastor	Association
New budget after free trial:		
First Baptist Mission,	Guy Whitney Jr.	Ark. Valley
Brinkley		
Chidester Church	T. J. Watts	Liberty
One month free trial received:		
Pleasant Valley Church,	Danny Brown	Van Buren
Clinton		

Institutions ————— Baptist Medical Center

NLR Hospital Commission Receives Completion Report on Memorial Hospital Construction

The North Little Rock Hospital Commission, at their meeting Thursday, March 12, heard a report from the architect on the completion of the Memorial Hospital construction and remodeling project. Rev. R. H. Dorris, Chairman of the Hospital Commission, itemized the cost of the project as follows:

Paid to contractor for construction, \$662,331.04; kitchen equipment and design, \$51,082.10; Equipment for the new addition, \$93,021.65; Architectural and other construction fees, \$43,480.22.

NEARLY \$850,000

Total cost of the project was \$849,915.01. Hospital Administrator, Norman Roberts, apologized to the Commission for an earlier incorrect figure on the cost. "We made an error giving out the information. The \$250,000 bond issue plus \$25,000 in earned interest figure was used in place of the construction



cost figure. We didn't catch it until after it had already been published." He added that this had caused him a few headaches as well. "I've had a couple of people who have seen the new addition and wanted to know if the Commission could build them one for the price that was quoted. It would have been quite a bargain."

FINANCING ITEMIZED

Rev. Dorris itemized the income that provided financing for the project as follows:

First Bond Issue, \$250,000.00; Second Bond Issue, \$200,000.00; Interest Earned, \$34,193.81; Federal monies received, \$277,495.00; Federal monies committed but not received, \$64,529.62.

This brings the total received and committed to \$826,218.43. In addition, Dorris pointed out that \$32,914.11 in Federal monies had been applied for but not yet committed.

Dorris also stated that "with the new addition and facilities, North Little Rock has one of the finest and most up-to-date hospitals in the nation."

The photos on this page show the areas that have been completed since last month's article.



... The kitchen has been completely redone to provide additional capacity and more efficient food preparation and dishwashing areas.



... New areas in the lab provide space for automated equipment.



... The newly expanded housekeeping, storeroom, and linen areas provide ample space for storage.

The new hospital opens its doors to patients



... This artist's sketch depicts the Baptist State Hospital as it looked in the 1940's. A partial sixth floor that was added in 1944 shows above the main entrance.

Editor's Note: This is the third in a 12 part series which commemorates 1970 as the 50th year of the founding of the Baptist Medical Center System.

January 1, 1925 was a big day in the history of Arkansas. The new year had started with a bang. Headlines in the Arkansas Gazette included a statement from Secretary of Commerce Herbert Hoover predicting that "1925 will be a year of great prosperity."

The previous day Arkansas Power & Light Company had dedicated the first hydro-electric dam in the state, and the next day was to be the dedication of the new Arlington Hotel in Hot Springs.

January first, however was the day reserved for Baptist State Hospital. The long awaited formal dedication was held.

Under construction since 1922 the work on the building had slowed to a halt from lack of funds until early 1924 when public subscriptions and bond sales made it possible to complete the building.

The new building first accepted patients on October 4, 1924.

According to a newspaper account of the formal opening program held on January 1, 1925, "The structure is imposing in appearance with its three long five story wings running north and south connected at each end by wide halls ... Bright in their newness, the walls, stairways, floors and woodwork attracted much attention. Laboratories with the most modern equipment, sun parlors, bedrooms, the laundry, kitchens and all other departments, palpably satisfied the expectations of the persons who had contributed to its erection."

RUN AS CLINIC

The new hospital was operated like a clinic in the beginning with 12 specialists as its staff. Dr. J. P. Runyan who had

formerly owned and directed St. Luke's Hospital, became head of the new Baptist institution. He was identified as district surgeon for the Rock Island Railroad.

Other doctors on the "clinic" staff were: Dr. W. F. Smith, district surgeon for the Missouri Pacific Railroad; Dr. C. E. Bentley, Dr. C. E. Witt, Dr. J. P. Shepard, Dr. Oscar Gray, Dr. L. D. Reagan, Dr. R. M. Eubanks, Dr. George F. Jackson, Dr. Robert Caldwell, consulting aurist and oculist; Dr. H. Fay H. Jones, consulting urologist, and Dr. W. B. Grayson, consulting pathologist.

At the same time the new management announced that other qualified doctors would not be barred from bringing patients to the new hospital and were in fact urged to do so. Not until July 1927, however, did the hospital succeed in establishing a completely open staff, a policy which it has carried out until the present day.

A blood transfusion, successfully executed at Baptist Hospital made headlines in the local papers in 1927. A nurse at the hospital gave nearly a quart of her blood to the patient suffering from pernicious anemia and the newspaper story related:

"The operation was successful and the patient immediately showed renewed strength and vigor. Miss Benson (the nurse) suffered no ill effects from the operation and was able to be on duty at the hospital yesterday."

INCUBATOR BABY

Also in 1927 it was big news when an incubator baby, Quendia Jean Teas, weighing only two pounds, two ounces at birth, survived. She was born at Baptist, kept in an incubator there and fed with a

medicine dropper until she was big enough to go home.

With the increase in its charity load at the beginning of the depression, the Hospital found itself hard pushed to make ends meet. There was discussion in late 1929 of letting the state take it over in connection with the Medical School. This proposal did not materialize, however. Despite the financial crisis which hovered over the hospital for several years, it continued to increase its efficiency and to keep up with the latest in medical developments.

PUBLIC TOURS HOSPITAL

From 1928 on, National Hospital Day was observed at Baptist Hospital with a flourish and several hundred visitors would come on that day each year to tour the departments of the hospital. As an Arkansas Gazette reporter wrote in 1931: "The era of secrecy in hospitals is gone forever. Hospitals are most anxious to have the public know and understand all phases of their essential and important mission."

The annual Mother's Day Charity also became an annual part of the hospital's program. In 1932 the first such appeal was made, with the Baptist Hospital Auxiliary taking an active part in sponsoring the drive.

In 1933, Baptist Hospital received an outstanding honor when the American Hospital Association rated it third in the nation on the efficiency with which it handled its National Hospital Day program. Several thousand hospitals had participated that year in the observance of Hospital Day.

Gifts to BMC'S

Recent contributions to BMC's Building Fund, in memory of Mr. J. C. LeMaster, were received from: Mr. and Mrs. H. T. Lynn and Miss Dollie Hiatt. A contribution to the Building Fund, in memory of Mrs. Lois Fowler, was received from Mrs. Betsy Bailey; and another gift was received from Mr. Roy E. Smith.

Memorial gifts to BMC's Coronary Care Fund were received from Dr. Paul Means, in memory of Mrs. Lois Fowler; and from Miss Eva Gammill, in memory of Mrs. Mary Wright Garrison.

Mrs. Ross Joins SCA Faculty

State College of Arkansas has announced the appointment of Mrs. Marian Q. Ross as Associate Professor in the SCA School of Health Sciences. Mrs. Ross will be working closely with the Baptist Medical Center System in setting up a program to offer a degree in Occupational Therapy beginning in September of 1971.

Mrs. Ross is a native of Little Rock, a graduate of Dunbar High School, Central State College, Wilberforce Ohio, and holds a Master's Degree from Columbia University.

She was formerly an assistant professor of Occupational Therapy at Ohio State University, Columbus, Ohio.

She is a member of the American Occupational Therapy Association and the Arkansas Occupational Therapy Association.

She has one daughter, Sheree, seven, and is a member of Mt. Zion Baptist Church.

Although the Occupational Therapy major will not officially begin until 1971, students interested in a career in the field could begin their basic course of instruction prior to that time. Mrs. Ross will have an office at Baptist Medical Center and would be happy to assist in developing an occupational therapy study plan for interested students.

Rev. Ed McDonald Receives Certification in Chaplain's Group

Reverend Ed. F. McDonald of BMC's Pastoral Care Department has become the third member of that department to receive a certificate of certification as a Chaplain and as a Fellow in the College of Chaplains. Others are Dr. Don Corley and Rev. Jerre Hassell.

The certificate was presented at the annual American Protestant Hospital Association Fellowship Dinner in Washington, D.C., March 2.

The College of Chaplains, founded in



Rev. McDonald

1946, is composed of clergymen from 20 denominations who serve in every type of chaplaincy setting in the United States and Canada.

Reverend McDonald holds a B.A. Degree from Ouachita Baptist University, and a Bachelor of Divinity Degree from Southern Baptist Theological Seminary, Louisville, Kentucky.

He served as pastor of the Freeman Heights Baptist Church from 1964 until joining the Baptist Medical Center System in August of 1968.

On January 13, Reverend McDonald was interviewed by the committee on certification which recommended his certification.

As far as can be determined, the three members of the Pastoral Care Department are the only certified chaplains in the state.

An interesting point in the progress of certification is the number on the certificate, which indicates the number of persons certified. When Dr. Corley received his certificate in 1952, it was number 92. A few years later, in 1961, Reverend Hassell's certificate bore the number 419. The certificate which Reverend McDonald received was number 748.



NEW STAFF ELECTED - Medical Staff officers of the Baptist Medical Center for 1970 are, from left: Dr. Bill Floyd, vice chief; Dr. H. A. (Ted) Bailey, chief of staff, and Dr. James Smith, secretary. Section chiefs include; Dr. Fay Barnhard, anesthesia; Dr. Forrest Miller, general practice; Dr. James L. Hagler, OB-GYN; Dr. Fred Broach, psychiatry; Dr. James L. Smith, EENT; Dr. John V. Satterfield, surgery; Dr. James R. Rasch, medicine; Dr. Joe B. Scruggs, radiology; and Dr. R. A. Burger, pathology.

Respecting the selective conscientious objector

By T. B. MASTON
Retired Professor of Christian Ethics
Southwestern Seminary

There has arisen in the contemporary period a new type of conscientious objector. The federal government and many churches have not decided what to do about him.

There were some conscientious objectors during World War I and a noticeable increase during World War II. Those mainly were objectors to war in general. Our national government more or less uniformly respected the rights of conscience of such objectors. They were permitted to become medics or enter some other type of noncombatant service. If they were limitless objectors the government provided conscientious objector camps for them although the objectors had to arrange for their own support.

Now, however, there are some young people who are not necessarily objectors to war in general but to a particular war—the Vietnam conflict. These selective conscientious objectors have created some problems for the federal government.

The existing draft law provides for conscientious objection against war as such but not for the objector to a particular war.

Furthermore, only the religiously mo-

tivated conscientious objector is provided for. Some of the contemporary objectors base their objections on philosophical or political grounds.

The preceding helps to explain but it does not excuse some of the extreme methods that have been used by some contemporary objectors and their supporters.

One of the continuing problems of draft boards as well as military personnel is to determine when an individual is really a conscientious objector and when he is simply seeking to avoid military service. It is particularly difficult for the authorities when the young person does not belong to one of the historic peace churches.

What is and what should be the attitude of the main-line non-peace churches toward the conscientious objector in their own fellowship and in general? It is possible that there are very few, if any, such objectors in most of our churches.

However, if our churches are consistent in the application of our concept of the right of individual conscience then they will defend the right of the conscientious objector, selective or otherwise.

SBC Foreign Board makes Laos 72nd mission field

LAKELAND, Fla. (BP)—Laos was approved as a new mission field by the Southern Baptist Foreign Mission Board meeting here. Laos will be the 72nd country to which the board's personnel are assigned.

A recommendation to enter Laos came from the board's committee for Southeast Asia, following a report from R. Keith Parks, administrative secretary for that area.

He described Laos as a landlocked section of Indochina bordering North Vietnam, China and Burma to the north. The Western boundary shares the Mekong River with Thailand. The south, a flat delta region, is cut off by Cambodia and the entire eastern boundary is adjacent to Vietnam.

The country's coalition government, representing neutralist, Communist, and anti-communist factions, was guaranteed neutrality and independence by the 1962 Geneva accords.

However, in many areas the country is disturbed by war and is controlled by

Communist forces. The Ho Chi Minh Trail, which cuts through southern Laos, and the Plain of Jars in northern Laos, are locales of conflict.

Laos, Parks said, "opens the possibility of a Christian experience to a new language group, a new cultural group, a new community of people which would not be opened by simply multiplying churches and/or mission strength in neighboring nations."

The first missionaries to enter Laos were Swiss Brethren in 1902. In 1927 they invited the Christian and Missionary Alliance (CMA) to join them. By an agreement between the two groups, the five southern provinces were served by the Brethren and the seven northern provinces by the CMA.

Currently the CMA has 21 missionaries in Laos and the Brethren and the Overseas Missionary Fellowship, about 30 each.

There are about 30,000 Christians in Laos, according to liberal estimates, said Parks.

The only question our churches and church leaders should ask about the conscientious objector is whether or not he has carefully thought through and is honest in his position. Protestants in general contend that the right of conscience of the individual person should be respected. This should be just as true regarding war as it is regarding worship or anything else.

A local church with 200 or 2,000 members might have one lone conscientious objector in its fellowship. The 199 or the 1,999 other members should defend the right of conscience of that one member. They should surround him with understanding and Christian love.

A denomination may have 1,000,000 or 10,000,000 adherents or members. There might be only one sincere selective conscientious objector in the whole denomination. My viewpoint is and has been for many years that the other 999,999 or 9,999,999 should defend the right of the one conscientious objector. To do less is to violate something that is basic in our Protestant way of life in general and our Baptist way of life in particular.

If it should be necessary for the conscientious objector to go to a conscientious objector camp and to provide his own financial support, his local church and or his denomination should provide such support for him.

On the other hand, the conscientious objector should scrupulously avoid any sense of superiority. He should respect just as much the position of those who disagree with him as he expects them to respect and defend him in his position.

Home Mission Board names missionaries

AUGUSTA, Ga. (BP)—The Southern Baptist Home Mission Board, meeting here for its spring session at the site of the founding of the Southern Baptist Convention 125 years ago, approved the appointment of three couples as missionaries:

Mr. and Mrs. R. Allen Pollock, Flint, Mich.; Mr. and Mrs. John F. Hopkins, Kansas City, Kan.; and Mr. and Mrs. Concepcion Pedilla, San Jose, Calif.

All of the missionaries were appointed jointly by the Home Mission Board and the Baptist state conventions where they will serve.

The Pollocks have been in Flint, Mich., since 1967. Pollock leaves the pastorate of Lincoln Park Church to become superintendent of Southern Baptist mission efforts in the Genesee District Baptist Association, Flint.

Mr. and Mrs. Hopkins became missionary associates in 1968. Hopkins will direct youth and family services in Kansas City.

The Padillas were student missionaries while he attended Golden Gate Seminary, Mill Valley, Calif. He will continue pastoring Primera Iglesia Bautista, San Jose, Calif.

Ouachita's outstanding sports program important for church-related school

In a time when many small, private schools are dropping athletics due to the problems of financing the program, Ouachita University is showing that the small school can support a sports program—and that it can be a good one.



A last-second shot by Tom Jones bought Ouachita the AIC basketball crown.

And this is unusual for a small denominational school. Private-college athletics have run upon hard times. Throughout the nation, small schools have found it extremely difficult to build a strong athletic program with limited funds for scholarships and facilities.

Take Arkansas. Our state has six four-denominational colleges, five of

which are in the AIC. Of these, only two, Ouachita and Harding, have a full athletic program. A look at the conference standings in almost any sport will find the small denominational colleges in the basement.

Ouachita is the exception to the rule.

Success in varsity athletics has become rather commonplace at Ouachita. Last year Tiger athletes recorded one of their most successful seasons in the history of the University by taking second place finishes in football and basketball, a post-season bowl victory, a high national ranking in girls' basketball, numerous all-conference selections and even some all-Americans.

And this year also looks promising. The Tiger basketball team has just added the AIC basketball championship trophy to what was already an overcrowded trophy case at Ouachita.

No one had expected much of the Ouachita Tiger basketball squad this season—Coach Bill Vining was supposed to be in a rebuilding year after losing four starters from his team which finished second in the AIC race last year.

But the Tigers surprised the AIC by sweeping through their conference schedule with a 16-2 record, their season marred only by two losses to Henderson State College. Then Ouachita came up with a narrow victory over Henderson in the AIC tournament to take the conference championship.

The Tigers captured the attention of Arkansas basketball fans, not only with their surprising win record, but also with the way they did it.

"I guess the best description of our team this season was by the man who said we played like two headhunters and three crazy men," explains Vining. "You couldn't say we had a lot of finesse."

They were called the "cardiac kids" because they came from behind so often in the last minutes to win the "cliff-hanger." They were called the "Mets of the AIC" because no one had expected them to be fighting for the championship.

The Tigers logged their championship season despite the fact that they had only one returning starter, and that only two players were in the conference's top 20 scorers.

So they surprised everyone in the AIC. Everyone, that is, except Vining and the players themselves.

"We were looking forward to winning

all season," says Vining. "That had been our objective all along."

Besides the AIC basketball crown, the baseball team will be trying to repeat for the fourth straight year as conference champions and the outlook is for a revitalized track squad. Add to this a strong "minor sports" program and the outlook for another winning year is bright.

And the Tigerettes, Ouachita's nationally-famous girls' basketball team, will be trying for a national championship later this month.

The Tigerettes are perhaps the biggest success story in Ouachita athletics. From an inauspicious debut in 1955, the Tigerettes went on to take the state AAU championship in 1956—and '57, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, and '70.

The Tigerette's dominance of girls' basketball in Arkansas is unquestionable. They are also well known outside Arkansas, due to their stellar performances the past few years in the national AAU tournament. The Tigerettes are presently sixth-ranked nationally in girls' basketball.

So the Ouachita athletic program has come to be recognized as one of the state's finest—for its depth, its diversity, its balance, and overall excellence.

However, the University administration recognizes the problem of maintaining quality in athletics on a limited budget.

"We can't look at the experience of other private universities without being aware of how difficult it is to retain this strength," says Ouachita President Dr. Daniel Grant.

But Dr. Grant believes athletics are very important to the Christian school.

"As long as athletics are an important part of higher education on the Arkansas scene, they are important to the church-related school," he explains. "We have enough criticism of being in a cloister and not being a part of the mainstream of American life."

Dr. Grant concludes, "We want to be in the mainstream of American life while retaining our Christian distinctive."

And that's what Ouachita has done. The Christian distinctive is unmistakably here, but so is a competitive, winning spirit which is building for the university the reputation of having one of the finest sports programs in the state.

The Easter Promise

No doubt you like a person who keeps a promise. A promise made and kept by a friend or a relative is a precious gift.

All the world is hungry for the Easter season. The meadows, marshes, prairies, valleys, and mountains, even the desert, are thirsty for the warm showers of this wonderful springtime season.

In our beautiful natural world promises of beauty and newness are everywhere. Young leaf buds open into tender, lacy leaves. Young trees show in new growth their promises to grow into big trees.

Yellow and white crocuses, daffodils, tulips, hyacinths, lilacs, roses, and pussy willows, along with thousands of other plants, keep their promises of beautiful blossoms. It seems that overnight brown, earth-covered bulbs spring into colorful beauty.

In the world of wonderful birds, the Easter season is a busy, nest-building, insect-hunting, housekeeping month. The symphony of bird song that accompanies early spring is fitting for the victory, joy, and promise that is really Easter.

Yes, Easter is a time of promise and fulfillment. Promises are really kept! Joy springs up within our hearts like waking flowers.

Without promises made and kept, we would be most unhappy. Imagine how the disciples missed Jesus, whose words had helped them in their fears and troubles. There is a lesson to be remembered for all of us: When we really miss a person, we can be sure he has something within him that is worth remembering.

When they realized the meaning of the empty tomb, it is no wonder the disciples traveled far and fast to carry the news of Jesus' resurrection. They and many other people fell at the Lord's feet and worshiped him. Even the angels proclaimed, "He is risen, as he said" (Matthew 28:6).



Kites and birds

By THELMA C. CARTER

When you watch brightly colored kites riding the air currents in spring and summer, have you wondered who were among the first to make them?

Strangely, kites, made in bird forms with wide breast frames and long tails like birds, are thought to have been invented before the time of Christ. Ancient people used kites for carrying messages across rivers and mountains and as signals in time of war.

A sense of awe and wonder comes to us when we think of how many of nature's creatures have been used as patterns by people. Do you know that the paper and cloth kites we enjoy flying are actually patterned after birds?

Kites are said to have been named after birds known as kites. If you have ever seen one of these beautiful birds soaring in big circles, sweeping up and down, hovering over swamps, ponds, and seashores, you will be reminded of a paper kite riding the winds.

The strangest thing about this bird is that it lives most of the time in the air. For hours it will soar and hover over the water. Then it will dart down for its prey or food of small fish, toads, small snakes, even small alligators.

Two feet in length, the swallow-tailed kite, with its long, black wings and white head and breast, is called the most graceful bird in flight in North America.

As we think about birds, we remember that it is summer, and we recall the Bible verse, "The time of the singing of birds is come" (Song of Solomon 2:12).

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"The Only Way For
Modern Man"

Argument, Edited by Leon Friedman with introductions by Kenneth Clark and Yale Kamisar, Chelsea House, 1969, \$14.95

This volume makes available for the first time the full text of the ten days of oral confrontation that led to the end of legal segregation in the United States.

In the case of *Brown v. Board of Education of Topeka*, the nation's outstanding legal talent on both sides of the school segregation issue were heard. Thurgood Marshall, now a Supreme Court justice, made an impassioned plea for justice for the Negro.

John W. Davis, a former presidential candidate, and J. Lindsay Almond, later governor of Virginia, led the fight against integration.

Included here are all the lower court decisions in school segregation cases, as well as the Supreme Court opinions and orders pertaining to these. Editor Friedman provides detailed editorial notes to the oral arguments.

This is a fair and clear presentation of arguments on both sides of what continues to be one of the greatest crises of the nation.

Dark Side of Glory, by Berta Swan, Zondervan, 1969, \$2.95

This is a novel that gives a contemporary look at the conflict between the good and best in life, devotion to family and dedication to God.

You Know You Could Cut More Wood With A Sharper Axe

Pastors, church musicians, and educational directors, if you serve without formal training, are you doing the best you possibly could?



THE ROBERT G. LEE CHAPEL ON BBI CAMPUS

Mature Persons From 28 States Sharpened Their Axes Here During 1969-70

A Baptist Bible Institute Diploma represents 98 semester hours (three years) of resident study, with special emphasis in the pastoral ministry, church music, or religious education. The curriculum parallels that done in SBC seminaries, except we do not offer Hebrew or Greek. Also, we do not enroll college graduates, except in summer school.

1970-71 enrolment dates are: **May 26** (summer school); **August 26**, and **January 9** (for first and second semesters).

For information Write The Dean

Baptist Bible Institute

Graceville, Fla. 32440

The Seven Last Words of Christ, by Clem E. Bininger, Baker, 1969, \$2.95

These sermons by the senior minister of First Presbyterian Church, Ft. Lauderdale, Fla., demonstrate the eternal freshness of the seven sayings of Christ on the cross. They abound in appropriate poetry and illustrations.

Divorce and Remarriage, by Guy Duty, Bethany, \$3.50

Here is a fresh analysis of the Scriptures dealing with divorce and remarriage. The author takes a compassionate concern for those who, because of the stigma in many of the churches regarding divorce and remarriage, are treated as "second-class Christians."

The Valley of the Verdict, by John N. Gladstone, Abingdon, \$3

This is a collection of 12 sermons by Mr. Gladstone, pastor of Yorkminster Park Baptist Church, Toronto, the largest Baptist church in Canada. Here is a minister who asks of every sermon he preaches: "What did it do? Did it win a verdict, a commitment to Jesus as Savior and Lord?"

The Bible and History, edited by William Barclay, Abingdon, 1969, \$6.30

The writers, which include John Paterson, Edgar Jones, Hugh Anderson, and Gordon Robinson, describe the secular historical events which shaped the world the Bible writers knew—the world that influenced their background and writing. They trace the Bible as it developed from its remote ancestry in the ancient Near East to its emergence as the Holy Scripture of the Christian Church.

Michelangelo Edition of the Holy Bible, published by World Book Encyclopedia, Chicago, \$29.75

Available in the Kings James or the Catholic editions, this beautiful family Bible features nearly 100 pages of Michelangelo's paintings, sculptures, and drawings, all in full color.

The textured binding is stamped in red and gold and the large pages are gilded on all three edges with lustrofoil. The entire text is printed in black with the introductory section in a second color. The words of Jesus are printed in red.

There are eight pages of Bible Land maps, also in full color.

A 12-page Family Register is in color, in the techniques of the old master artists.

The Sermon of the Mount constitutes a special section of Matthew, reproduced in full color.

The type is extra large, easy-to-read, specially prepared for this edition, and printed on strong, enduring quality paper.



In 1920, out of a total world population of 1,860 million, 253 million lived in urban settlements (that is settlements of 20,000 or more inhabitants). Of these, 96 million lived in large cities of 500,000 and over. The developed world accounted for most of them—167 million urban dwellers, 70 million of whom were in the big cities.

By 1960 the share of the developing world had increased tremendously. Urban populations had grown from 76 million to 380 million and the numbers in big cities, 174 million, now virtually equalled those in the developed world. Out of the world total of 3 billion inhabitants, over a billion lived in urban areas, some 351 million in big cities. Developed urban areas had grown by 200 million and the big cities by 100 million.

In the projection forward to 1980, the results are even more remarkable. By then world population could be over 4 billion with 1.3 billions living in urban areas, 725 million of them in big cities. The share of the developing world might be 814 million urban dwellers, 451 million of them in big cities. Thus between 1960 and 1980 the developing world could add to its urban settlements more than the total urban population of the developed world today. The houses, power systems, sanitation, schools, transport, in fact the whole complex pattern of urban living created over several centuries would have to be doubled in just twenty years. Here is the root cause of the urban crisis. And this is only the beginning of the pressures. (Excerpts from U Thant's Report to UNESCO's Committee on Housing, Building and Planning, September, 1969)

Invitation to the New Testament, by W. D. Davies, Anchor, 1969, paperback, \$3.95

Not written for scholars and not primarily for students of the Bible, this book is primarily "for those, in schools, colleges, churches, adult classes, and every walk of life who have neither the time nor the guidance for detailed study of the New Testament, but who yet desire to grasp the central thrust of the foundation document of Christianity."

Risen With Christ

BY L. H. COLEMAN PASTOR
Immanuel Church, Pine Bluff

Life and Work

March 29, 1970

Colossians 2:6-3:17

This is the last lesson of the quarter and the only lesson using the theme, "The Christian And The Resurrection."

The greatest doctrine in the Bible is the tenet of the resurrection. Paul reminded us (see I Cor. 15) that if there is no resurrection of Christ, then we are people without hope, our faith is in vain, the message we preach is a pretense, and all of us are thereby in our sins.

Easter is a day set aside commemorating the resurrection of Jesus. However, it has become spring fashions' day. Many emphasize clothes more than Christ.

In the limelight today, are "Peter Cottontail," easter eggs and beautiful clothes. Christ is pushed into the background. Is it not enough to commercialize Christmas? Must we also commercialize Easter? Can we as Christians "out-pagan" the pagans?

Be heavenly-minded (Col. 3:1-4)

1. Let your thoughts be on things above (vv. 1,2).
2. Why our thoughts should be heavenly (v. 3).
3. Consequences (v. 4).

Paul states that believers have been "risen with Christ." Some picture this as being future. Although our bodies have not yet risen with Christ, we stated through our baptism that we had been raised to newness of life. There is new life in Christ. We are now risen with him. This is a present reality.

A great difference comes into a person's life when he is saved. Christ enters into our hearts. Our thoughts are different. Consequently the pattern of life changes. Our actions, reactions, attitudes, ambitions, and aspirations are graduated to a new realm. We must lift our thoughts above. We are reaching out for the highest gifts of heaven. Our thoughts simply are lifted to a higher realm. We think about God and the things of God.

William Barclay states, "He will no longer live as if this world was all that mattered; he will see this world against the background of the larger world of eternity."¹

Our thoughts are on things above because we are dead to the dominion and power of sin and we are "hid with

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Christ." The phrase "hid with Christ" has several possible interpretations. God's treasures of wisdom are unknown to the lost, uninitiated, but hidden in the hearts of believers. Through Christ we are "hidden" because of the great promise of, the security of the believer.

Our life is "hid" as far as the world is concerned because the world is unaware of our service to Christ, our being alive to spiritual realities, and our laying up treasures in heaven.

Possibly the best viewpoint is the mystical union with Christ mentioned elsewhere in the New Testament. Our lives have become one with the life of God in Christ. This would be the idea in John 17 of "I in them and thou in me" (see v. 23).

The consequences of our being "risen with Christ" are found in verse four. We have already begun our immortal, eternal lives. At the second coming of Christ we shall have a glorified, resurrected body like Christ's. Someday we shall have a spiritual body. A glorious change will occur.

What to "put on?" (Col. 3:5-13)

Paul mentions some things the believer is to "put off." Then he names some items to "put on." Paul lists a catalogue of negatives. Religion has its ethical demands. Everything in our lives which are against God should be eliminated. We are to put to death every facet of our personalities which is against the cause of Christ.

Paul's list of sins are not to be taken lightly. The true Christian never makes light of sin. Sin is serious to God. Our attitude toward sin should be similar to Jesus' hatred for sin.

Having mentioned the things which must be left behind, Paul presents a positive side. We are to put on the new nature. We have become children of God. We are like new people. The inner man has been changed by the power of Christ.

Christians are to emulate the life of Christ. Christian virtues, such as forgiveness, kindness, humility, and graciousness, are to be practiced.

Love, the golden chain of all the virtues (Col. 3:14-17)

The greatest mark of a Christian is the practicing of love. The KJV does great damage and injustice in verse 14 to the passage by translating agapen charity. The word is love, self-giving love—the kind Christ exhibited and demonstrated in his life and death. Love is the golden chain of all the virtues.

The most revolutionary teaching of Christ was love. He taught love for one's enemies, love for every single person in the world.

J. B. Rotherham translates verse 15, "And let the peace of Christ act as umpire."

An umpire settles disputes. Thus, the path to right action is to appoint Christ as the arbiter or umpire between conflicting desires in our hearts. Christ will direct us to the right decisions in life.

Wisdom will come as "the word of Christ" dwells within (see v. 6).

The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). Christ is an inward voice for the believer, always counseling and directing us.

In all that the Christian does he is to invoke the name of Christ, thus assuring God's presence and help (see verse 17).

Conclusion:

Today's lesson is not the usual discussion of the events surrounding the resurrection of our Lord. Rather, we have applied Christ's resurrection to our own lives. Are we truly "risen with Christ"? Is this evidenced by our daily lives?

¹William Barclay, *The Letters to the Philippians, Colossians, and Thessalonians*. (Philadelphia: The Westminster Press, 1957), p. 177.

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Victory over sin and death

By VESTER E. WOLBER
Religion Department
Ouachita University

International
March 29, 1970
Matthew 28:1-10, 16-20

The stackpole of Christian evidences is the resurrection of Jesus. When Paul was preaching in Athens to men who had not heard the Gospel of Christ, he said that God had fixed a day in which he would judge the world by a man whom he had chosen, as evidenced by raising him from the dead (Acts 17:31). In Paul's mind the evidence that Jesus is God's anointed was seen in the fact that God raised him out of death. Furthermore, when Paul gave his informal definition of the gospel he had just two items in it, the death and resurrection of Christ. His mention that Jesus was buried until the third day was to show that he was really dead, and his mention of the appearances to various individuals and groups was to show that he was really alive. He said that after the resurrection, Jesus appeared one time to more than five hundred and that most of them were still alive and available for testimony at the time.

The evidences today that Jesus arose out of death are stronger than ever before. A body of literature, some of it written about twenty-five years after the event, affirms that he arose; and that literature is found to be reliable in so far as its history can be checked against established secular history.

It is significant that the people who were closest to Jesus had lost all hope that he was the Messiah, on the assumption that his death proved him not to be the Messiah. Nevertheless, when the primary evidence was all in they believed it and this new faith brought about a psychological transformation in their lives. Their Easter faith gave them courage and in courage they overcame all the forces arrayed against them.

It is also significant that before he appeared to his followers he prepared them for the encounter by getting the information to them that he had been raised. Mary Magdalene had seen the empty tomb and had heard the angel say that Christ was alive. So also with the other women. Peter and John had been informed by Mary Magdalene of the angel's announcement, and they themselves had gone to inspect the empty tomb. The two on the road to Emmaus had heard the report of the women that the tomb was empty and that they had seen him. The ten disciples in the upper room on Sunday evening had heard the good news and were discussing its validity when Jesus appeared to them.

Thus, in all five appearances that we

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know about on the first day he prepared the people by giving them factual information prior to his appearance to them. Even Thomas, who was absent from the Sunday evening gathering was prepared for the second appearance to the group on the following Sunday. We know that he appeared to his half-brother James but do not know whether it was on the first day or later (I Cor. 15:1-5)

Matthew mentions only two appearances.

1. The women came at dawn to complete preparations of the body. They found that an angel had preceded them and, by use of an earthquake, had rolled aside the stone which sealed the tomb. The angel lingered at the empty tomb to explain to the women the significance of the awesome events. He allayed their fear and announced that Christ had risen, after which he invited them to inspect the tomb and then directed them to go tell the disciples that he would go before them into Galilee.

It may be significant that the women were in the act of obedience when Christ

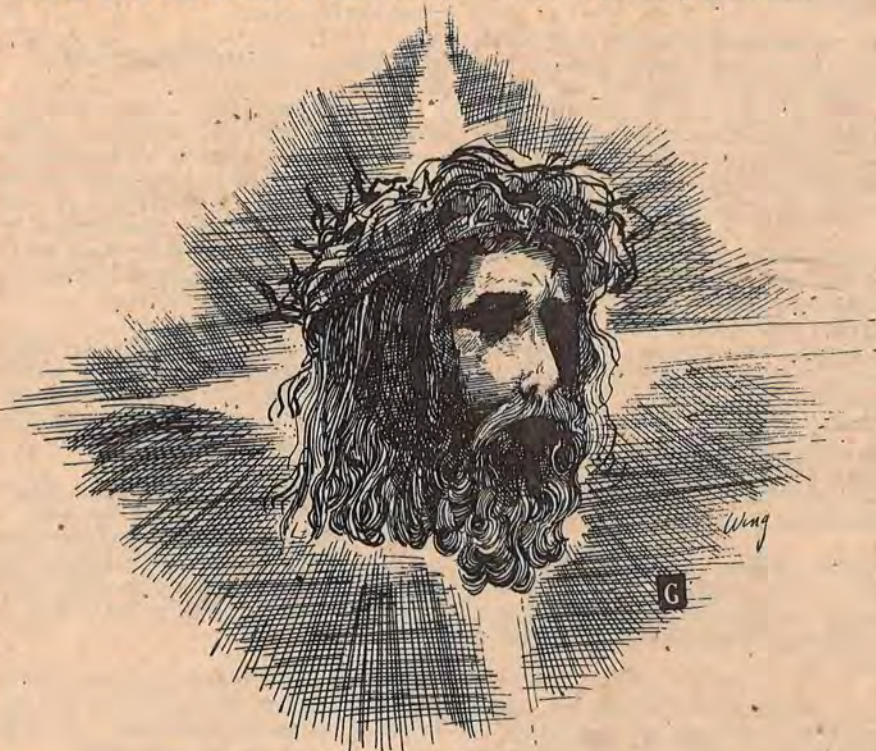
appeared unto them. They draped themselves about his feet and worshipped him. He allayed their fears and instructed them to go tell the brethren and to set up an appointment in Galilee.

The other appearance mentioned by Matthew was at the appointed place in Galilee. Like the women, when they saw Jesus they worshipped him, but unlike the women, "some doubted." Just what form their doubts took is not told.

1. Jesus stated that full authority had come upon him. After his death and resurrection, Jesus came into universal authority. Such authority had been potentially his prior to his victories over sin and death, but now that authority is realized: he has come into his own because he has laid aside the limitations of the flesh. God has exalted him, making him both Lord and Christ.

2. He issued a continuing order to set up for kingdom business in all the nations of the world. The Christian religion is universal in scope, and cannot be restricted. They were to make disciples, identify them, and train them.

3. He promised to be with them. As the church goes about its task of evangelizing and Christianizing the world, the Lord will go along with them.



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"As a college graduate, I'm anxious to earn my \$360,604. and retire"

March 15, 1970

Church	Sunday School	Training Union	Ch. Adns.
Alicia	64	61	
Arkadelphia, Shiloh	22	10	
Banner, Mt. Zion	29		
Batesville, Northside Mission	28	35	21
Berryville, First	146	50	
Freeman Heights	130	31	
Rock Springs	80	50	
Booneville, First	278	234	
Camden, First	491		2
Cherokee Village	88	29	7
Crossett			
First	595	130	6
Mt. Olive	246	84	
North Crossett	134	66	1
Dumas, First	238	58	
El Dorado			
Caledonia	50	31	5
Ebenezer	151	60	
Forrest City, First	510	94	
Ft. Smith			
Haven Heights	227	120	3
First	1,155	321	10
Green Forest, First	164	40	
Greenwood, First	294	93	3
Hampton, First	144	54	
Harrison, Eagle Heights	226	49	
Helena, First	241	76	7
Hope, First	429	156	10
Hot Springs, Piney	164	72	
Jacksonville, First	374	82	2
Jonesboro			
Central	483	147	1
Nettleton	283	119	
Lake Hamilton	143	49	
Little Rock			
Archview	147	59	
Geyer Springs	646	211	1
Life Line	573	144	
Marked Tree			
First	143	38	
Neiswander	95	52	
Monroe	77	192	1
Monticello			
Northside	105	57	2
Second	237	104	3
North Little Rock			
Calvary	410	135	
Gravel Ridge	167	91	1
Highway	153	45	
Levy	447	110	7
Park Hill	874	154	2
Sixteenth St.	49	28	3
Ozark, First	241	59	
Paragould, East Side	273	126	
Paris, First	318	84	
Pine Bluff			
Centennial	248	86	
First	786		91
Green Meadows	58		
Lee Memorial	168	60	1
Second	172	66	
South Side	759	236	2
Opello Mission	30	20	
Tucker Mission	23	13	
Springdale			
Caudle Ave.	114	38	
Elmdale	409	142	3
First	434	139	
Oak Grove	72	30	
Van Buren, First	404	142	17
Jesse Turner - Chapel	9		
Vandervoort	43		
Walnut Ridge, First	51	15	
Warren	331	119	5
Immanuel	242	80	
Westside	88	44	

TELLING MEN ABOUT CHRIST
 If it was up to you to turn on the light, how many times a year would it shine?

A tea-kettle

Four-year-old Bobby was stroking his cat before the fire. The cat began to purr loudly. Bobby gazed at her then suddenly seized her by the tail and dragged her away from the hearth. His mother said: "You must not hurt the kitty, Bobby."

"I'm not," he said, "but I've got to get her away from the fire. She's beginning to boil."

A necessity

"What's a necessary evil, Pa?" asked a ten-year old boy.

"One we like so much we don't care about abolishing it, my son," the wise father replied.

Go-getter

A tall, bronzed six-footer flew into a violent rage in a hotel lobby one night because, for one reason or another, all the elevators were delayed on the upper floors.

Finally one descended, operated by a wisp of a girl. The six-footer stamped inside and bellowed, "Where the devil have you been? Do you realize I have to get packed for a mountain-climbing expedition tomorrow? Second floor—and make it snappy."

Foot in mouth disease?

A politician had taken a course in veterinary medicine but never practiced. During a bitter campaign, his opponent referred to him as a vet, and finally asked him, during a public debate, if he really was a veterinarian.

"Why do you ask?" was the quick reply. "Are you ill?"

Medical science is doing a great deal to lengthen human life, but it will never get women past 40.

You probably heard about the Russian newspaper that is running a contest for the best political joke. First prize is 20 years.

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In the world of religion

Atheist could not win presidency, theologian says

IOWA CITY (EP)—An atheist could not be elected president of the United States today, according to a lay theologian at the University of Iowa School of Religion.

an at the University of Iowa School of Religion.

Prof. James McCue made this claim during a discussion series on "Religion in America" by scholars of the School of Religion.

Despite the American principle that church and state should be kept apart, the U. S., in practice, has had an "established religion," Prof. McCue said, noting that in some ways religion has been stronger here than in other countries usually considered religious. In such countries as Italy, Spain, Latin America, atheistic Communists often run for office and are elected, he pointed out. This has not happened in America where candidates are "quick to point out" religious affiliation.

'School' prayer, not 'student' ruled on

DETROIT, MICH. (ABNS)—Delegates to the 22nd national Conference on Church and State were told that the Supreme Court "ruled against school prayer, but not against student prayer!"

James V. Panoch, executive director of the Religious Instruction Association of Fort Wayne, Ind., said that the Court's decision on prayer and Bible reading "could become a boon to study of the Bible and religion within the public school setting" if it is properly understood.

Mr. Panoch maintained that the Supreme Court never said "that a student may not pray; it has only said that the school may not make the student pray."

Concerning the use of the Bible in public schools, Mr. Panoch explained that the court stated that an individual's education is not complete without a study of religion. Two areas were cited in particular—history and literature.

Another speaker at the conference, which was sponsored by Americans and Others United for the Separation of Church and State, was Mrs. Harriett Phillips, chairman of Citizens to Advance Public Education (CAPE).

Discussing proposals for state aid to parochial schools in Michigan, Mrs. Phillips maintained that opponents of the measures should become more political.

"That means a combination of voter pressure prior to and during political campaigns," she said, "and establishing a campaign group ready to battle for or against the particular elected official depending on his vote on this issue. Use the ballot and get political for this is where you will settle the issues as long as we remain a representative democracy."

Radio operator advertises Christ

(EBPS) Amateur radio operators around the world collect post cards which tell of their contacts over the air waves with people of many nationalities.

They exchange post cards after each new contact they make on the air.

Siegbert Gassen, 34-year-old Baptist layman and radio hobbyist in Recklinghausen, West Germany, adds a religious message on his cards. He has adopted the "J" symbol first used in West German evangelism meetings two years ago.

The back side of the card contains technical data which is important to the operators. It confirms the air contact with the day and hour of the meeting. It indicates how strong the signal was. It gives the code of the sending station. Each has a different code assigned—Gassen's is DL 6 GF.

On the margin of the back side, next to this data, Gassen has printed his message in English, the universal language of the radio amateurs. It states, beneath the "J" symbol, the evangelism slogan, "Jesus Christ the Hope of the World."

There is also this additional statement: "This will help the world. Accept Jesus as Lord; join a free Church of believing Christians; serve other people in love."

A number of Christian radio amateurs prefer a less direct approach and simply have a Scripture quotation printed on their cards. Gassen has gotten both favorable and unfavorable reaction to the religious message on his.

Gassen sends out about 1,000 cards year. Sixty percent of his contacts are inside West Germany, the others international.

Billy Graham crusade set in New York

NEW YORK, N. Y. (ABNS)—Evangelist Billy Graham announced here that he will return to New York for a five-day crusade June 24-28.

Mr. Graham held a 10-day crusade in June 1969 at the 20,000-seat Madison Square Garden. This year's crusade will be held at the 60,000-seat Shea Stadium. As during last year's crusade, the services will be televised nationwide.

The emphasis of this year's crusade will be on students, Mr. Graham said. He added that in his crusades over the past year many young people have found a solution to their drug addiction through "an experience with Christ."

Mr. Graham also announced that he would hold a crusade in Germany April 5-12. Each crusade service, he said, will be televised live in 11 countries, with translations into seven languages.

His next U. S. crusade will be at Knoxville, Tenn., May 22-31. He said that Johnny Cash, popular singer, had accepted his invitation to sing at the Knoxville crusade and might appear at the New York crusade this summer.

Child evangelism on television

GRAND RAPIDS (EP)—A national television ministry begins this fall on selected stations, sponsored by Child Evangelism Fellowship headquartered here.

Titled, "The Treehouse," the project has been described by one church leader who previewed the video tape as "the most fantastic opportunity of a lifetime."

Dr. Frank R. Mann, CEF executive director, said 96.9 percent of all American families own television and the opportunity to minister to tens of millions of unchurched youngsters is unprecedented, he said.

Alan George, director of U. S. Ministries for CEF, has served as head planner of the program produced through the combined effort of Dempster Evans and Paul Webb of Paul Webb Associates in Hollywood.

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